

C A S E

mon preached by

for the Quakers

Meeting.

By William Edward Davies

On the 21st day of February

Anno 1769.



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**A Sermon preached be-
fore the Queenes Ma-**

iestie, by Maister Edward

Dorring. 1569.

**Lord open thou my eyes, and my mouth
shall shew forth thy praise.**

PSAUME. 78. 70.

He chose Dauid his seruant also, & tooke
hym from the shepfoldes, euen from be-
hinde the Ewes great with yong, tooke he
hym: to fede his people in Iacob, & his
inheritance in Israel. So he fed them, accor-
dyng to the simplicity of hys hart, & gou-
erned them by the discretion of hys handes.

The Prophet declared in this Dialo-
gue howe God of his iustice, for the mer-
cy of Ephraim, tooketh from that Tribe
both the Tabernacle and the Sanctuary, and
transferrith them to the tribe of Iuda: where, when
according to his mercy he had purposed to blis-
se them with all perfect happynes, In which we learne
not to abuse Gods mercies, least they be to-
ken away from vs, as frō the tribe of Ephra-
im they were. And then what helpeth it vs
that in times past we haue bene happy: And
that such should happen also vnto the tribe
of Iuda, to fall from Gods mercies, into vni-

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displeasure: the prophet in this place stirreth
them up to thankfulness, that they might be
found worthy to haue continued toward the
so great blessings. And this he doth by ex-
ample of Dauid, in shewing both how merci-
fully God had dealt with him, and how obser-
uently Dauid walked before the Lord.

**These rea-
sons.**

And herein he sheweth as it were three reasons
to moue them withall. The first is of Gods
great mercyes to whence he had called Dauid.
The seconde is of Gods intent and purpose
whereunto he called him. The third of Da-
uids own person how faithfully & how truly
he did execute that whereunto he was called.
The first argument or reason he comprehend-
eth in these wordes: He chose Dauid his
seruant, & tooke hym from the shepewolds.
The second in these wordes: He chose hym
to feede his people in Iacob, & his inheritance
in Israel. The third in these wordes: So he
fed them according to the simplicitie of hys
hart, and guided them with the discretion of
his handes. These argumentes will I speake
of as God shall geue me utteraunce. And if
they shal be now more effectual to moue vs,
then they were then to moue the people of Is-
rael: then be we profitable & happy hearers.
If not, it is good right and reason, that we
haue bene in the fellowship of the same haue

before the Queenes Majesty.

and iniquitie, so we shoulde be partakers of
the same reward & punishment: that if God
shal so deal's with vs, that we lose again both
the Tabernacle & the Scepter, as they haue
done before vs, we can say no other but the
Lord is righteous, and behold we haue eaten
the fruit of our own labours. Let vs there-
fore consider of these arguments, and stirre
vs up as we may the gift of God that is in vs,
that at length we may learne by them more
holy obedience.

The first argument is the good consideratio
of Gods mercies, whence he called David.
Which argument alone is so effectuell and
strong to stir vs up to the obedience of our
calling, that it is able enough to rayle vs a-
gaine, though we were neuer so deeply sunk
in rebellion: A sure proofe of the efficacy of it
may be vnto vs the oft & continual vse of it in
the sacred scriptures. For seeing that Gods
Spirit in his holy word doth so oft apply it, both
as a help to confirme the godly, and as a pre-
sent remedy to turn againe the most obdurate
and wilfull sinner from his obstinate pur-
pose: surely, except all the beames of gods mer-
cies be mercieously dried up in our barren
hartes, the same argument if we can well
thinke of it, wyl be effectuell in vs to worke
our regeneration in the newnes of life. Can be
God

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Gen. 15. 7. God would haue Abraham to forget his country and his fathers house, to go that long and weary iourney into the land of promise, where he and his posterity should dwell after him. He confirmed him with this saying: I am the Lord thy God, which brought thee out of Ur of the Chaldeans. By this remembrance of his former benefits he perswaded Abraham to adventure at that he presently enjoyed, by hope of a better promise, which yet he had not seene, but which should be fulfilled.

When God would moue the children of Abraham, that is the children of Israel to faine againe from their great iniquities, that they had so long practised in the hardnes of their hart, he useth but this argument, to tel them of all the miseries that they were now in: their country to be a curied country; their fathers robbers, them selues given ouer to all voluptuousnes and pleasures, not regarding God, nor taking his religion. In which wofull estate when the Lord God did behold them, he pitied their misery, & said euen then vnto the: **Ex. 12. 37** You shall live. By which promise their former wo vanishes away, and in stead of hardnes they were clothed with his robes of grace; they were conuersed with sinne like; decked with many ornaments, & had a crowne of glory vpon their heads. Now therefore is that they should

Iosu. 24. 2

Gen. 11. 13

Exo. 3. 10

Ex. 12. 37

Iosu. 23. 16

before the Queenes Maiestie.

not walke in their own waies, as canit Ido-
latrye as other Gentiles did, nor treade such
benefits vnder their feete: this argument as
a strong medecine the Prophet repeated of-
ten, and with many wordes.

Thus God delt oft with the Kings of Israel
and of Iuda, when they began to fall away, &
walkes as others nations walked that were
round about them. He called them backe by
putting the oft in mynde, how hys mercy had
bene with them, and from what low estate he
had rayled them vp. Thus the Prophets of
God delt often wth the people. Iosua, when
he had brought them into the lād of Chanaan,
to the ende they might feare God, and make
theyr dwelling sure, he made vnto them a lōg
repetition of Gods benefites, that by remem-
brance of them theyr dull spirites might be
ayresed vp the more obedientlye to followe
God. Samuel, when he was afraid of Gods
heauy displeasure towards the people of Is-
rael, because they had asked a king for them:
to the end they might turne a way Gods anger
from them by their speedy repentance, he
tolde them what God had before done for
them, as a ready way to make them beare
afterward, how they did willynglye offend
so louing a father. Steuen, when he would
perswade those, whose iniquitye was
not w

2.Sam.12.

7.8.9.

2.Sam.15.

17.18.19.

1.Reg.14.

7.8.9.

1.Reg.16

2.3.4.

Iosu.14.3

1.Sam.10.

18.

Act.7.8.

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now growen to so full measure, that they had crucified Christ, as though in this alone were the greatell hope of amendment, he chose no other way to euert them but this, to shew in long exhortation what God had done for the, & for their fathers. And this, as in the beginning it was geuen by the holy Ghost to man, as a soueraygne medecine to keepe him far from vnthankfulness: so it hath bene continued by the same spirit from time to time to stir vs up not to forget the Lord. Our Saviour Christ to make his Disciples sure, and that they should neuer shrink for aduersitie, he tolde them often this, that they had not chosen him, but he had chosen them. Saint Paul, when he would moue the Corinthians for to auoide the false Apostles, and to follow Christ, he perswaded them thus, that in times past they were Gentiles, and were willingly lead away to dumb Idoles. And agayne to the Ephesians: You weare in tymes past dead in trespasses and synnes, you walked after the Prince that ruleth in the ayre, after the spirit that now worketh in the children of disobedience: but God who is rich in mercies, thorough the great loue wherewith he loved vs, euen when we weare dead, hath quickned vs in his sonne Christ.

This argument, dearely beloued, seeing it

before the Queenes Majestie.

is so strong, let us apply it unto our selues,
for our disease cleaereth fast unto our bones
with long continuance, and we haue made of
harpe medicine to heale it againe. Let us
therefore use it (I beseeche you) and if Good
spirit haue not forsake vs, that we be untor-
able, no doubt we shal recover and grow to
amendement. Let us see our own estate, and
what God hath done for vs, what floures
daies haue gone oyer our heads, and in how
saire sunshine we be set againe, and no doubt
wher time her after shal dure vs as before,
it will make vs afrate of his deceliffull baite,
and we wil neuer be brought with the beauty
of the golden cup, to drinke of the spirituall
whoredomes that are within. We were in
times past Gentiles, and vncircumcised peo-
ple, now Christ hath pulled downe the waile
of seperation, and made vs all one, euen by
chilozen of adoption. We were alienes fro
the common wealth of Israel, now we are
receiued as Citizens, in the company of oys
faithful. We were straungers from the co-
uenant and promise, now Christ hath dis-
pered a new Testament, in whos we also
are written heires of merrie. We were in
tyme in ignorance, and had no hope, now we
haue receiued knowledge, and are sanctified.
We were without God in the world, and
now

Eph. 2.
n. 11.

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could no wher lay downe the terrours of our
 times, but now we haue receined the spirits
 of adoption, by which we cry Abba, Father.
 Ro.8.15. And what should I say more: we wer sub-
 iect into sinne, hel, death and condemnation,
 Col.2.15. now Christ hath spoiled the principallities and
 powers, deliuered vs out of y power of dark-
 Col.1.13. nes, translated vs into a kingdome of immor-
 talitie & grace. Except we haue set our hearts
 as an Adamant stone, or as the Prophet saith
 Ezec.3.9 made our hearts and faces like the Flint, it is
 impossible but that this cogitation shoulde
 moue vs. O, if it be not so, surely surely,
 though the Lord had not spoken it thus often
 vnto vs, or if the Scripture were not writ-
 ten for our instruction, yet the law of Nature
 would condemne vs for most vntthankfull
 men. Day and night we should heare a wit-
 nes in our own conscience, how fearful iudge-
 ment God hath reserved for so great iniquity.
 Who amongst vs could heare it, to be re-
 warded with vntthankfulness, wher we haue
 well deserved: To be contemned of those,
 whom we raised vp to honour: To be spoy-
 led of those, whō before we had clothed: To
 be betrayed of those, whom we haue especial-
 ly trusted: And how then are we blinde and
 vnderstand nothing: What shall the Lord be
 heare it at our handes, if we be vntthankfull
 vnto

before the Queenes Maiestie.

unto him, if we contemne him, rob him of his
honour, who alone hath made vs glorious,
when we were covered with our owne shame
and confusion: The Lord graunt vs his holy
spirit, that we defende not our selues.

There is nothing more effectual to moue
a soule to obedience, then to know he hath a
louing father. Nothing maketh so truly the
bondseruant, as to remember he hath a gentle
maister. Nothing maketh the subject more
faithful vnto his Prince, then to see by good
experience his Princes clemency. Nothing
ioyneth man faster in the bond of friendship,
then to consider well what his friende hath
done for him. And let nothing binde our obe-
dience more carefully to the word and will of
God, then that he hath so long continued mer-
cy vnto vs. As sure as the Lord hath lue,
this is his holy truth, he cannot be shrouen
with fals, he hath not Gods holy spirit. More
or rich, hand or free, hie or low, noble or of
low degree, Prince or subject, all is one. His
remembrance of Gods mercy must make vs
all thankful, were vs neuer so mighty. His
cognition must banish far from vs the pride
of a kingdome, to thinke how God hath ray-
led vs from the shepserdes. Whosoever can
say thus: I haue bene bond, but I am free: I
haue bene in daunger, I am in safety: I haue

B. y.

UNIV.
LIB.
CMB.

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bene feareful and trembling, I am carelesse:
I haue bene full of sorow, now my soule is at
rest: I haue bene in misery, I am in dignity:
I haue bene a prisoner, I am a Prince. Be-
lieue me, helpe me, if the great and goodly Ci-
ties, which he builded for: if the houses full
of all manner of gold, which he filled not: if the
vineyards and Olive trees which he plan-
ted not, do not make him to forget the Lord
which brought him out of the land of Egypt,
out of the house of bondage: If prosperitie
haue not made him drunken, so that he hath
hampered farre from him all sense and under-
standing, the remembrance of this thing will
make him thankful vnto him that hath bene
for his work.

Yea, euen you that are now a Prince of
Palestine, if you haue felt any such alteration,
take heed, stay far away from all vniuersita-
ties, if you haue sent the daies, in which you
haue said: O Lord, I haue no friends but thee
alone, now that prosperitie hath brought vnto
te you a great many of false countenances,
forget not that God, who was your onely
friend in trouble, if in times past you haue
prayed that you might not beleeue upon the
land, to haue your house taken with every
blast of wind: now that you haue choyce of
your own ground, take heed I beseeche you,
where

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Where you lay your foundation. Podo that
the Sterne and Helme is in your own hand,
guide your Ship so that the waues do not o-
uer run it. If you haue prayed in times past
vnto God to mollify your enemies harts, and
to bring their cruel practises to nothing, now
that you your selfe are in safety, be not cruell
vnto Gods anointed, and do his Prophets no
harme. I haue not seekt farre for offenders, 15.
whereas Gods people are grieved, even round
about this Chappell I see a great many, and
God in his good time shall rote them out. If
you haue sayd sometime of your selfe: Tan-
quam onis, as a Whape appointed to be slain, Psal. 44.
take heede you heare not now of the Prophet:
Tantum indomita luuena, as an unfained
and vnruly Heiffer. I wyll not with many
wordes admonish your Maiesty, that are wise
enough: onely I wyll say this, returne into
your own hart, and search your raynes. And
here I set before you the tribunall seate of
Christ: If you know these things to be true,
discharge the faith you owe, graunt not your
quiet conscience, leaſt it begin to accuse you,
and the burthen of it be greater then you shal
be able to beare. If God haue defended you
mightely, as euer he did Dauid the Prophet,
discharge your faith with the Prophet Dauid
and cry in spirit: Quid retribuam Domino
pro

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pro omnibus quæ retribuant mihi? What
shal I geue vnto the Lord fo; all those bene-
fites that he bestowed vpon me?

And thus much as God hath geuen me vt-
terance, I haue noted vnto you out of the first
part of this scripture, how that God did chuse
David from the shepfold. The Lord geue
you grace to confesse his goodnes, and thewe
your selues more thankfull fo; all his bene-
fites. One other thing we maye note here,
that all that we haue of God, it is of his free
mercy, it is not of our deseruing, euen as he
gaue both the Tabernacle and the Scepter
vnto the tribe of Iuda, because he loued it. So

Iosua, 5.6

81. 5. 20. 1

Deut. 1.8

Gen. 49.6

1. Cori. 1.

27. 28. 39.

God gaue vnto his people a land that flowed
with milke and hony, but he gaue it not fo;
their righteousness, fo; they were a frowarde
people, but because he loued them. So God
dealt fauourably with Sion, that is, with the
children of Israel, not because of their obser-
uance, fo; they were a rebellious nation; but
because he remembered his othe which he
swore vnto their forefathers. So God ful-
filled the prophesy of Iacob, & he blessed Iuda,
but he fulfilled it in David, whom he took
from the shepfoldes. So Christ made his
kingdome everlasting in the house of Iacob,
but he layd first the foundation of it. And now
he hath builded it vpon neither by the wisdom
of

before the Queenes Maiestie.

of the wyle, nor by the vnderstanding of the
pudent, but to testify vnto vs his free grace
and mercy. He hath chosen the foolish things This doth
he to beate
down mans
pride.
of this world, to confound the wyle, and the
weake thinges of this world, to confound the
mighty: and vyle thinges of the world which
are despised, to bying to nought the thynges
that are esteemed & had in reputation, for this
cause alone (as the scripture witnesseth) that
no flesh should reioyce in his presence.

But what neede we so far to seeke for exam-
ples? Let vs behold our selues how plentifully
at this day are Gods mercyes & benefites
poured out vpon vs, both vpon our Queene,
and vpon her people. How myghtely doth he
defend vs in so many daungers? How fit we
in safety, when all the world is on an vprore?
And is this (thinke you) of our deserving, or
rather of Gods mercy? How surely, surely,
we were very blinde, if we would not ac-
cuse with the Prophet Ieremy, that it is Gods
mercy that we be not consumed. So much
disobedients both in Prince and Subiect, so
litle care of duty, so deepe forgetfulness of God
what doth it els deserue, but heauye iudge-
ment? What can it testifie els, but that all
these blessings are of mercy? Well, well, the
wyldest way is to take hede in time. Let not
our synnes seperate betwene God and vs. If
there

Lam. 3. 23
Eccl. 9. 2

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there be no other examples that we can looke
 vpon, yet let vs beware of the tribe of Ephra-
 im, that we abuse not Gods mercies for feare
 we lose them. Because we are now out of
 danger, and ther is no perill that is present,
 let vs not therfore say as proud Babilon: I
 like a Queene, & shal see no euil, I shal be a
 Lady for euer, and shal see no losse of Chil-
 dren. He that thinketh he stands (saith Paul)
 let him take heede he fall not. It is no good
 argument that our state is sure, because God
 hath deliuered vs out of a great many of trou-
 bles. Nay, let vs rather feare, & be the more
 circumspect. Gods arme that hath bene stre-
 tched out for our safegard in times past, is not
 now drawne in that he cannot againe greue
 vs. God deliuered the people of Israel out of
 the bandes of many and grievous enemies:
 but yet when the people of Israell would in
 no wise amend, God could raise vp Salmana-
 sar to leade them away to perpetual captiui-
 tie. Nay, we haue a great many more fear-
 ful examples then this. We haue fearful ex-
 amples before our eyes, to take heede of Gods
 iudgements, when wee abuse hys graces.
 God defended Senacherib in the conquest of a
 great many of countries, in al which he esca-
 ped harmles: yet when he knew not himself,
 but blasphemed the God of Israel, euen he

Apo. 18. 7

1. Cor. 10.
12.

2. Reg. 17
6. 18, 9.

2. Re. 18. 9

Esa. 37. 12
38.

before the Queenes Maiestie.

foze the wailes of Ierusalem, God could finde
him out at home in hys own countrie; and in
the temple of his Idols his own sonnes slew
him. Agamemnon. y. yerres together in mozt
tall and bloody warres, could neuer be hurt:
yet after, at home in his own house by hys
own wyfe he was kyled. Bibulus a noble
Romaine, gat many victories, and styll esca-
ped peryll: yet after ward in the city of Rome,
when he should haue had the glory of al hys
valiant actes, and rode through the streets in
the pryde of hys triumphe; a tyle falling
from the house, strooke so deepe into hys head,
that it kyled hym presently. Iulius Caesar,
in wyning the west part of the world in 15
set battayles neuer receyued dangerous
stroke: yet after all hys daungers so happily
escaped, at home in the Senate house, in the
myddest of hys nobilitye, and in hys Parlia-
ment robes he receiued 24. woundes, and all
of them deadly. Many such examles are be-
foze our eyes to make vs beware and take
heede of security, when any daunger is past;
and to take heede of forgetfulnes, when we
haue receiued mercy. The Lord enricth vs
with the graces of his spirit, that when we
often behold from whence we haue bene de-
liuered, we may secke diligently, and be al-
wayes carefull how to be found thankfull.

Agamem-
non.

Bibulus.

Iulius
Caesar.

C. i.

The

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The se-
conde ar-
gument.

The of-
fice & du-
ty of prin-
ces & ma-
gistrates.

The second argument which I sayd the
Prophet vsed, to make the people thankful,
was taken of Gods intent and purpose, to
what end he chose David, and that he shew-
eth in these wordes: To feede his people in
Iacob, and his inheritance in Israel. These
wordes are very plaine, and containe so ex-
pactly what is the duty of any Prince or Ma-
gistrate, that none can bee ignorant, but he
that will not know. For this purpose they
are chosen, to feede Gods people in Iacob, and
his inheritance in Israel. Whether he bee
Prince or Emperour, Duke, Earle, Lord,
Counsellour, Magistrat whatsoener, for this
purpose he is called, discharge it as well as he
will: We must feede Gods people in Iacob, &
his inheritance in Israel. If God had cal-
led them for some other purpose, how gladly
would they haue executed it? If God had cal-
led them to dising and earding, to swearing
and lying, to pride & vanitie, the mighty men
of our daies, how busely had they done their
dutie? But alas, this is not to feede gods peo-
ple in Iacob, nor his inheritance in Israel.
This is to feede our selues, euen as the Doe
is fed to the slaughter house, so we doe feede
our selues to euermlasting confusion. They
that haue eares to heare, let them heare. God
had chosen his Kulers, To feede his people
in Ia-

Math. 11.

4

before the Queenes Maiestie.

in Iacob, and his inheritance in Israel. These are the plains and expresse wordes of Gods spirit: And then what outrageous spirit is that, or what Fury rather, that cryeth thus with an impudent face, that the Prince hath not to do with Iacob, & may not meddle with Israel? But these are the steps that the man of synne should treade, to speake agaynst the Lord, & yet say that he cannot erre. These are the lyuely markes of Antichrist, thus to fight agaynst Christ, and yet say he is hys Vicar. Such is all the religion of Papistry, examine it if you wyl, each from point to point, where God saith one thing, it saith styl contrary, and yet cryeth with shame enough, there is no error in it. God saith, It is the doctrine of devils to forbid mariages, and the lawfull vse of meates: The Pope presumptuously forbiddeth both, and yet sayth styl that he hath the holy Ghost. Paule the Apostle sayth: If you obserue dayes and times, I am afayrd that the Gospell is preached vnto you in vayne. The Pope sayth, you shall obserue both, I can ouerponce with the Apostle, and yet he sayth he is Apostolical. Saine Peter sayth: Be you subject to the Prince, as to the chiefest: The Pope sayth, the Kyng is not highest, but he is aboue both Kyng and Keasar, and yet he sayth styl he is the Successor of Peter. And what

C. y. should

2. Timo.
4.3.

Saine
10.11.

1. Peter.
2.13.

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- Should I say more? It grieveth me to reckon
up all that Spotters abominations. It would
make a Christian hart to bleed, to see how he
hath deceived the simple. With hye paper
waules and painted fiers he made them so a-
frayde, that they beliened what so ever he had
spoken. But he is filthy, and let him be filthy
still: We will retorne to our purpose, and
learne of a Princely Prophet what is a Prin-
ces duty. He must feede Iacob and Israel, that
is, Kings must be Nurce-fathers, & Nurces
must be Nurces unto the Church of God.
And to this end they must vse their authority
that Gods chyldren may learn vertus and
knowledge. For to seeke onely worldly peace
and securite, or to make vs lyue at ease here
in this wayfaring citty, that is rather to feede
flesh and bloud, then to feede Iacob: rather to
make happy this worldly fellowship, then to
instruct Israel. The true Israelite is strong
against the Lord, and cometh with violence
to clayme the kyngdome of heauen. What
helpeth it in thys respect to be ritche or hono-
rable? Yf I had all the rytches in the worlde,
yet could I not pay the price of my brothers
soule. Or if I had neuer so much rule & au-
thority, I am not therfoze the nearer to make
intercession unto God. They are other wea-
pens that must preuaile against Sathan, and
it is

before the Queenes Maiesty.

it is an other attyze that wyll be accepted for Math. 22.
the marriage garment. If we wyl seme Jacob 11.
and Israel, let vs leade them to the house of
wisdomme, and trayne them vp in the feare of
God. The Lord open the Queenes Maiesties
eyes, that she may looke to thys charge: O-
therwise if we lyued neuer so peaceably un-
der her, yet when the Lord shal come to aske
account of her Stewardship, how she hath
fed her fellow seruantes with the meate ap- Luke. 11.
poynted them, then she wyll be found eatyng 42. 46.
and drynking with synners.

But because we are so dull of hearing, that
a lyttle teaching of our dutye is not sufficient
for vs, I wil shew out of the scriptures some-
what more playnly, if ought may be playner,
what is the duty of a Prince. The Prophet
Esay very effectually setteth it out in the per-
son of our Saviour Christ, saying: Ryghte-
ousnes shall be the girdle of his loynes, and
faithfulnes the buckle of his raimes. It is true
that the Prince must defende the fatherles
and widow, relieue the oppressed, and haue
no respect of persons in iudgement, take
peace vnto his people, and gird himselfe with
righteousnes: But this is also hys duty, and
his greatest duty, to be careful for religion, to
maintayne hys Gospell, to teache the people
knowledge, and builde his whole gouernance
with

Esay. 11. 5.

A Sermon preached

with saythfulnes. For this cause kyng Salomon, both the mightiest and the wisest kyng that ever was, called hym selfe a Preacher. And kyng David, to testifie how he acknowledged his duty, spake openly to his people: I

Psal. 31. 8 wyll instruct thee, and teach thee in the way that thou shalt go, and I wyl guide thee with mine eye. This generall rule kyng Salomon

Prou. 27. 33. 34. gaue vnto ether: Be diligent to knowe the estate of thy flocke, and take heede vnto thy hearde. For riches remaine not alwaies, neither the crowne from generation to generation:

Expressly shewing, that to increase riches, or to set forth the glozy of a kyngdome, that is not the greatest duty of a Magistrate.

Ose. 4. 2. Thus the Prophet Oseas, crying out against the people of Israel, he reckoneth vp this as their greatest disorder, that lying and swearing, and ignorance of God, was not punished amongst them.

And alas (dearely beloued) if thys be the saying of the Prophet, let vs looke vnto it. I dare not but speake the truth, seing God hath called me herther. He hath rayled me vp & bye, when I was cast downe, that I cannot forget his benefites. If this wyl not serue, I wyl surely speake yet moze plainly, when the Lord shall open my mouth againe. Surely if this be the saying of the Prophet (as it is in
words)

before the Queenes Maiestie.

deede) that lying, that swearing, that blynde
and myful ignoraunce shall be punished, let
not the Wyneesse deceaue her selfe, the spirite
of God both not possesse her hart, if she heare
only lying and blasphemous swearing, and
for the peoples ignoraunce, and yet leaue all
unpunished. Loke vnto these things better,
if you will loke well vnto your selfe: You
cannot pretende ignoraunce, thys is playne
inough, if any thyng be inough. And yet least
you should seeke to buselye to be deceaued, I
will rehearse the playne lawe of the Lord.
That this doctrine may be warranted with
the surer witnessses, God sayth of a Kyng in
the. 17. of Deuteronomy: V When he shal sit Deut. 17.
vpon the throne of hys kingdome, then shal 18. 19. 20.
he wryte hym thys lawe repeated in a booke, 8cc.
by the Priestes of the Leuites. And it shal be
wyth him, and he shal read therein all the
dayes of his life: That he may learne to feare
the Lord his God, and keepe all the wordes of
hys Lawe, and these couenauntes, for to doo
them. That hys hart be not lyfted vp aboue
hys brethren. That he turne not aside from
these commaundements, neither to the right
hand, nor to the left. But that he may pro-
long hys dayes in his kyngdome, he and hys
Sonnes in the middest of Israel.

This lawe I know not how your Pryestly
Hall

A Sermon preached

Psal. 10. 7

1. Reg. 15.

12. 13.

1. Reg. 22.

41.

2. Re. 8. 4.

1. Reg. 19.

4.

3. Reg. 2. 3

71. 72.

22. 23.

22.

shall interpret, because I knowe not your
spirite: but of this I am sure, it made Dauid
that he would not suffer a wicked man in his
house. It made Afa d̄ius alwaie the Hodo-
mites out of Israel, put downe the Idols, de-
pose hys own mother from her dignitie. It
made Iosaphat, Ezechias, Iosias, euen in the
beginning of their raygne, to make godly and
zealous reformatiōs in religion, and neuer
consulted farther with the high Priests. Nay
it made Salomon to put downe Abiathar that
was the hye Priest, and to place Sadoc a bet-
teren hys name. This made manie godly
Emperours in the primitive Church, to call
generall cōsells, to reforme many misorders
crept into the Church, to depose many ambi-
tious and proude Popes, and place better in
their roome. And he that denieth this, denieth
the Sunne to shine at none dayes. And as
this lawe hath thus wrought heretofore: so
when it lighteth in a good spirite, I am sure it
will do the lyke hereafter. It will moue a
godly Magistrate to haue hys chiefest care to
maintaine Religion, and to suppress super-
stition. And such is Gods righteous iudge-
ment, that whosoever shall do the contrary,
I am sure his own conscience wyl condemne
himselfe. It is the law of Nature, and it ma-
keth the most wychedest Magistrate to sighe
any

before the Queenes Maiestie.

and say in his hart, in remembrance of his
synne: Sure this doing wyll not last alway,
God hath appoynted me for some other pur-
pose. This was the greatest fault that proud
Agamemnon could finde in all the glozve of
his kyngdome, *ἡ δὲ αἰὶν ἐκ ὀφθαλμοῦ αὐτοῦ ἦ-
τορ βίον*. 1. When Gods cause goeth not up-
right, it layeth the glozve of my kyngdome in
the dust, it turneth upside downe all my lyfe
and happines. Thus it happeneth wylh the
wicked, whosoever they are: they condemne
theyr own doyng, when they seeke not to set
out the glozve of God. The law of God hath
thus commaunded it, the godly kinges of Iuda
and Jerusalem haue euermore practised it,
the saythfull Emperours in the primitive
Church made it their chiefest study, the law
of nature hath ingrauen it in the hart of man.
And what godly Prince can now sleepe in se-
curitie, if he haue no care vnto it? Especially
seeing God is the God of all Magistrates, and
they ar his creatures. This is their greatest
study, to shew obedience vnto him, to serue his
people, and set forth his religion.

Agamē-
non.

But here I thinke some wyl safely say: If
thys be so as you teache it, then the case is
cleare, the Prince is a spirituall Magistrate,
it belongeth vnto him to reforme religion, he
is the highest Iudge in the Church of God, to

D.J.

establishe

A Sermon preached

Apo. 17.
2. 4.

Dani. 4.
30.

Mark. 11.
25.

establiſh that by law, which the law of God hath appoynted. Howe then that the Pope ſeeth not this: Why do not others ſee it, that reade and know the ſcriptures? The Emperours them ſelues, why haue not they ſene it: How grew the Pope vp to ſuch vnbideled authoritie? How the Pope ſhould come to ſo great authoritie, I know no cauſe but this, that it was the wyll of God, & ſuch was the depth of hys ſecrete iudgementes: The purple whome would make al the Princes of the earth to drinke of the cups of her fornications. But for the Popes ſeing or not ſeing of hys own abominations, I knowe not hys eyes ſight, I cannot tell whether he doth ſee them, or ſee them not, but I thinke he ſeeth them. For I ſee in all ages, how God hath raiſed vp ſome that haue enuayed bitterly againſt hys intollerable pride. If he ſeeth it not, his eyes are very ſicke, and hym ſelfe a worſer beaſt then euer was Nabuchodonosor and the Lord be prayſed, that hath hardened his proude hart, and reuealed better knowledge vnto litle ones. Why other ſhould not ſee it that reade the ſcriptures as well as we, and are as well learned as we, I can aſſigne no other cauſe, but ſaye with the Prophet: Gods iudgementes are like to a great depth. They are as they are, and what they are it ſkilleteh

before the Queenes Maieftie.

Shall not nothing vnto vs. I came not hether
to compare with learning, who be Hebrewes, 2. Cor. 11.
and who be none. I am sure, if they did seeke
him in the simplicitie of their hart, and cal af-
ter him in the truth, not in their own inuen-
tions, that then they should finde him. Now
they seeke the lyuing springes in bayne, be-
cause they seeke them in the puddels that
they haue digged them selues. And they seeke
for the Gospell of saluation in bayne, because
they follow the doctrine that is but preceptes
of man. But what if many learned see it not?
Is it not therefore truth, that is so playne in
the Scriptures?

Psa. 36. 5

Iere. 2. 13.

Mat 15. 9

Ex. 7. 20

Exo. 8. 6

Ex. 8. 17.

Ex. 8. 24

Ex. 9. 23.

Ex. 10. 1.

Ex. 12. 26

Ex. 14. 21

Ex. 14. 28

Ex. 15. 1.

Ex. 16. 1.

Let me aske againe I beseech you, this que-
stion: Why did not Pharaos say, that Moyses
and Aaron were sent of God? They turned
all his waters into blood: they brought vpon
hym frogs that covered all his land: They
plaged him with great swarms of lice and
flies: They feared him with thunder and
lightning, and with great tempesties: They
made darkness thicke and sensible vpon the
face of the earth: They slew the first borne of
all that was in the land: Why knew we not
Pharaos that they were sent of God? They
deuided the red sea, and went through an dry
land: What madnes made hym humer to
goe desperately after? Why would hym not
be

D. y.

be

A Sermon preached

- he taught, till the water covered him and all his host: Should the age that came after him reason thus agaynst Israel: If your God be the Lord of heauen and earth, why dyd not our fathers know him? Why dyd not the
- Ioh. 1. 27 Scribes and Pharises know Christ to be the Messias? They heard Iohn Baptist geue him plaine testimonie: why dyd they not beleue him? The same Christ fulfilled all that was spoken by the Prophets: why could they not see that he was the Sonour of the world? He made the blinde to see, the deafe to heare, the dum to speake, the lame to go: He made the sicke and diseased whole: he raised vp the dead: he told vnto them euen their thoughtes and cogitations: How wer they so dul: of vnderstanding, that yet they could not knowe him? If this may be sufficient to reprove a truth (why do not other see it) then the Pharises reason wel agaynst Christ, when they say vnto the people: V Why do none of the Princes and Rulers beleue in him?
- Ioh. 7. 48 But see I beseech you, how great is our mannes, that thus reason wither men, Why they see, as see not. Why haue we our selues so great beames in our eyes, that we cannot see our own estate and condition? Why doe we not see the thowtnes of our lyfe, but that we are in the world as though we should haue euer:
- Mat. 7. 3
- Hebr. 13. 14.
- Being

before the Queenes Maiesty.

Being we haue a righteous God, that will be Rom. 3.5.
a reuenger of his own cause, and punish our Ro. 2.23.4
transgression. why do we syn yet dayly more
and more? Being our lyfe is but a vapour, Lam. 4.14
and all our glory is but as the flower in the Esa. 4.6.7
fielde, why be we so bewitched with loue of
so great vanities? Being our estate shalbe be-
foze God euertlastyng, and these accepted
dayes come so fast to an end, that we shal be
spedely called: why be we still so careles in
what sort we shal appeare? Being Gods
threatynges are so neare vnto vs, and the
daungers that hang ouer our heades are so
many. Being Gods iudgements are so fear-
full, and his wrath burnyng so euery: why
are we so careles? And why is it true that
was spoken so long ago: *Eccl. 9.10*

*Heu vident homines, tanquam mors nulla
sequatur:*

Aut velut infernus fabula vana foret?

why do we lye, as though we should dye neuer?

Or as hell fyre were an old wyues fable euer?

Beleue me, beleue me, this is intollerable
blindnesse, seyng we bee so bleare eyed our
selues, that we cannot see before vs, neyther
heaven nor hell, yet that we wyl reason a-
gaynst Gods truth, by anye mans eye sight,
whether he see, or see not. If we lyft to mar-
shall at the dulnes of mans eyes, we cannot
well

A Sermon preached

Well marvail at any thing so much, as at our
owne foolishnes, that cannot see our selues.
Let vs looke at the last to our owne estate, and
as for other men, let vs leaue them vnto the
Lord; he both knoweth most assuredly who be
his. They are not the wyse and prudent of
this world that he hath chosen. They are not
many Princes and Noble men in the face of
his Church. If Princes and Magistrates
wyl be still rebellious, what is that to vs? If
the Pope and his hirelinges wyl be blynde
Will, yet the scripture is the scripture.
The vnfaithfull yetwarden neuer lyueth
more riotously, then when his Lord is euen
at hand to call him to hys accomptes. The
foolish Virgins are neuer so fast a sleepe, then
when the Bridegrome is ready to enter into
his wedding chamber. The chylzen of this
world are neuer buselier occupied, then the
night before their soules shall be taken from
them. The sonne of perdition shall neuer be
more losty, then in these latter daies when he
shall be reuealed. But so; these that are so
blinde, let them be blinde still; let vs appoach
vnto the throne of grace with faith; that the
secretes of the Lord may be reuealed vnto vs.
As so; kyniges and Emperours, if you wyl
yet aske, why they could not see it; but commit
them selues vnto to great slauerye as to more
creatures,

before the Queenes Maiestie.

creatures, how could they see in the midst
of so great darknes? How could they reade, Apo. 15.8
when the booke was fast sealed? How could
they discern the voyce, when they heard no
sound but of tinkling Cymbals? But this Apo. 5.2.
was the great subtiltie and craft of Sathan.
He knoweth how willingly we be caried to
worldly studies, and whether we do incline,
whether he thrust vs headlong. He knoweth
what corruption hee hath sown in our na-
ture, and how unwillingly we meddle with
the thinges of God. And therefore it was an
easy practise for the Pope his Minister to pul
away heavenly cares from all Princes go-
uernmentes. They are gracious unto flesh
and blood, and such as bynges loue not to
meddle withall. This was one meane why
Princes did not their dutie. An other was
as great as this: They heard the Pope so
magnified, that they thought him halfe a god.
When they were once perswaded the Popes
pardons should be no small discharge, who
would not willingly submit him selfe with
all humilitie to receiue it? If we may liue out
our life in riot, & yet after through the Popes
blessing rest in the peace of the Church: who
would refuse any popish subiection? Spake
men once vpon this opinion, and they
are at your commaundement to do what you
will.

A Sermon preached

myll. Barefoote and bareleg they wil wayte at your gate: set your fete if you will on the Emperours necke, he will refuse no pillage.

Well, now that God hath deliuered vs out of that kingdome of darknes, now we know the Pope to be Antichrist, his prayers to be styll, his Pardons to be words then the syn of witchcraft: Let vs looke at the last to our owne dutie, and trust no more to such a broken Casse. If God hath made vs Princes or Magistrates, let vs save his people in Jacob, and his inheritance in Israel. This is our duty, let vs hearken vnto it. And that we may do it the better, let vs enquire how it may best be discharged. And I beseech your Patience to hearken, I will speake nothing according to man, which may easily be contemned: but that which I will speake, shall be out of the mouth of the Lord. In obeying of which shall consist your safegard, and the health of your kingdome.

The safegarde of a Prince is true obedi-
ence to God

Numb. 3.6.

Especially and aboue all things looke vnto your Ministerie. There is no commaundement geuen oftner in the olde Testament, none geuen oftner in the new. When God would specially blesse the people of Israel, he scattered the Leuites among the other tribes, that the law might be taught in all the coastes of Iewry. When Christ would bring into the world

before the Queenes Maiestie.

would the light of the Gospell, he sent forth
his Apostles to preach vnto euery creature.
In the old lawe God signified by many out-
ward tokens, how necessary the Priesthood
was for the instruction of his people, & what
Priest he required. The staues were al-
waies in the rings of the Arke, the Lampe
euer burning, to shew that the Priest should
alwaies declare the will of God vnto his
people, and offer up the sweete incense of con-
tinual prayer. On the neather end of the robe
of the Ephod, were bells alway sounding, to
teache that the Priest should be euer heard
where so euer he did go, and shew him selfe a
Defender of the Lord of hostes. In the breast
plate he had Urim and Thummim, two liuely
presentations of Gods presence, to be witnes-
ses vnto the Priest of his knowledge & right-
eousnes. In the plate of gold vpon his fore-
head was engrauen in great golden letters
holynes vnto the Lord, to testifie his upright-
nesse & conuersation. God forbad any stran-
ger to enter in among them, except he were
circumcised in hart. And of the Children of
Aaron, if any had faulted in his ministry, he
should by no repentance be receiued againe
to the Priesthood. This was the care that
God had then of his Priesthood, that he might
keepe in holynes all the children of Israel.

Ex. 25. 19

Exo. 28.

33. 34. 35.

Ex. 28. 36

Ex. 23. 36

A Sermon preached

This is the care that we must have of our
 Ministers, if we will have the Gospell of
 Christ to grow. This care was greatest unto
 the godly Rulers & Princes of Israel, to the
 end they might keepe the Sanctuarie undefi-
 led. This care must be greatest in those that
 be Christian Magistrates, if they love Gods
 glory, and increase of his Gospell. Thus dyd
 1. Re. 2. 22 King Salomon in the beginning of his raigne,
 when he put downe Abiathar, and made Sa-
 2. Croni. 18. 72. doo his Priest. Thus dyd Iosaphat, when he
 2. Re. 18. 1 reforme Religion he sent forth Levites into
 2. Cro. 29 the coastes of Israel. Thus dyd Ezechias at
 4. 6. 7. the entrance of his kingdome, whē this was
 &c. his first care, how the Levites might be pro-
 vided for. But of all other Moyses, who had
 receaved the commaundment of God him-
 selfe, as appeareth, dyd especiall ye for what
 was the necessitie of the Minister. In the 13.
 of Deuteronomie, a little before his death,
 Deut. 33. thus he maketh his prayer: Let thy Vrim &
 8. 9. 10. 11 Thummim be with thy holy one, whom thou
 diddest proue in Masah, and didst cause him
 to serue at the waters of Meribah, who sayde
 vnto his father and to his mother: I haue not
 senethem, neither knoweth he his brethren,
 nor yet his own children, but they obserued
 thy woorde, and kept thy couenaunt. They
 shal teach Iacob thy iudgements, and Israel
 thy

before the Queenes Maiestie.

thy law, They shall put incense before thy face, and burnt offering vpon thyne alter. Blesse O Lord his substance, and accept the worke of his hands. Smitethrough the loines of them that rise vp against him, and of them that hate him that they rise not vp againe.

Marke I beseeche you, both his great care how the Levites might prosper, and his notable describing of them what manner of men they shalbe. First he prayeth that true knowledge and understanding be neuer remoued from them: That their affection towards Gods Sanctuary may be such, that neither father nor mother, wife nor children doe keepe them backe from obedience to the law & conuaint. That our Ministers were such as Moyse prayed for, then no doubt God would blesse them according to their request, & confound their aduersaries that rise vp against them. And here also marke his great zeale for their prosperitie: He was the patientest man, and had the mildest nature of all the people of Israel, yet could he not suppress his god and great affection, but brake out into these wordes: Smyte through the loynes of them that rise vp against him, & of them that hate hym, that they rise not vp agayne. O Lord, if Moyse had liued in our dayes, and seen this adulterous generation that so much

E.g.

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A Sermon preached

Nehe. 6.
14. cap. 13
29. 30.

leth the Levites, how would his zeale haue bene inflamed against them: He would haue cried out as good Nehemias cried: Plage them O Lord, that defile thy Priesthood. and good were it so: these synful men, that God would send his plagues vpon them, whyle yet they haue time to repent. Now we want a Moyses to praye for their punishment, for they sleepe in their syns, & God (I feare) hath reserved them to a greater punishment. The Lord graunt vs grace to remember the latter end, and now loke while it is yet time, to the good order of the Ministerie.

When God promised to establish his mercies with his Church, he promised thus, as the greatest token of his loue: I wil geue you Pastors according to my hart, that shal feede you wyth knowledge and vnderstandyng. When he would haue them haue sure hope that he was their God, and they were his people, he said he would geue them Levites, that should teach his people the difference betwene the holye and the prophane, betwene the vncleane & the cleane: he promised them this as a perpetuall couenant: The lips of the Priest shal keepe knowledge, and they shal seeke the Law from his mouth: For he is the Messenger of the Lord of hostes. And this was the charge that God gaue straightly vnto

Mal. 2. 7.

before the Queenes Maiesty.

unto the Bishops: That they should tell Esay, 58. 1.
hys people of their synnes, and the house of
Iacob their offences. A miserable common
wealth must it needs be, and farre separated
from God and his mercies, that hath blynde
leaders, who cannot leade them selues. Who
so feareth the Lord, wyll surely lōke vnto it,
that he mayntaine no suche offences wythin
his kingdome, nor nourish any such sores in
the body of his country.

If a man be once called to the Ministerie,
let him attend vpon his flacke, and seede them
as his duty bindeth him, with the sode of life,
or let him be remoued. Christ sayde: Pasce, 1. Pet. 5. 12.
pasce, pasce, feede, feede, feede: John, 21.
This charge 16. 17. 18.
he hath geuen, euen as we loue him, so to see
it executed. Say what we wyl say, and the
more we say it, the more impudently we shall
lye, if we say we loue him, while we keepe not
his commaundementes. Would to God we
were wise to vnderstand it. Christ said, they
are the salt of the crath, & what shall be done Mat. 5. 13.
with them, if they can season nothing: Christ
said, they are the light of the world, and what
heape of miseries shall they bring with them,
if they them selues be darker: Christ said, they
be the watchmen, and what case shall the City
be in, if they do nothing but sleepe, and delight
in sleeping: Who seeth not these incurable
sickes,

A Sermon preached

sickenesses, that can see any thing: They are the Pastors, & how hungry must the flocke be, when they haue no fode to geue them: They are the Teachers, and how great is their ignorance, wher they themselves know nothing: They are the Euangelists or Messengers of glad tidings, how little hope haue they, and what slender faith, whose Messengers cannot tell what the Lord saith:

The Lord enlarge within your Maiestie, the bowels of mercy, that you may once haue pittie vpon your poore Subiectes. This cogitation made Paule say to Timothie, a payntfull father vnto a carefull Childe: I charge thee before God, and before the Lorde Iesus Christ, that I shall iudge the quicks and dead at his appearance, & in his kingdom: preach the word, be instant in season, and out of season, reprove, rebuke, exhort, &c.

Of all miseries wherewith the Church is greened, none is greater then this, that her Ministers be ignorant, and can say nothing. What could Ieroboam do moze then this, to strengthen all his idolatry, then to make him Priests of the lowest of the people: What could haue made Asa (being otherwyle religious) so faine to haue turned away from the service of God, sauing onely he suffered his people to be without a Priest, which could teach

1. Tim. 1. 2

1. Reg. 13.

33.

2. Croni.

15. 8.

before the Queenes Maestie.

teach them the woords of God: What plague
did God threaten greater against a rebellious
people, then that he would take from them
their true Prophets: When were the peo-
ples syns so ripe to procure vengeance, as
when their Preachers were dum Dogs; and
could not barke: And what I beseeche you, is
our condition the better: O what be many
Ministers of our time and country other then
dum Dogs: Surely, as Ahijah sayd of the
people of Israel, so we may say of our Minis-
ters: Have we not made vs Priests lyke
the people of our country: Who sooner comen
meth to consecrate with a yong Bullack, and
seuen Rams, the same may be a Priest for
them that are no Gods. And so surely, if we
serued Baal, a great number of our Ministers
at this day were tollerable: but if we serue
the Lord, what doo they with that function
they cannot shal of: Let them returne againe
to their olde occupation. And yet this is but
ent euyl, and if it were reformed, yet much
evyl were left.

Esa. 3. 2.

Esa. 56. 10

Cronic.
13. 9.

If I would declare vnto your Maestie all
the great abuses that are in our Ministers, I
should leade you along in the spirite, as God
did the Prophet Ezechiel, and after many in-
tollerable euils, yet I that shal say vnto you,
behold, you shall see moe abominations then
these.

Ezec. 8. 3.

4. 5. &c.

A Sermon preached

these. I would first leade you to your Benefices, and behold some are defiled with Impropriations, some with Sequestrations, some loaded with Pensions, some robbed of their commodities: & yet beholde more abominations then these. Look after this vpon your Warrants, and loe, some are selling their Benefices, some farming them, some keepe them for their children, some geue them to boies, some to seruants, and very few seeks after learned Pastors: and yet you shall see more abominations then these. Look vpon your Episcopacy, and there are some of one occupation, some of another: some shake bucklers, some knaues, some hawthers and hunters, some dicers and carders, some blind guides, & cannot see, some dum Dogs and wyl not barked: and yet a thousand more iniquities haue now covered the Priesthoope. And yet you in the meane while that all these whoredomes are committed, you at whose handes God wil require it, you sit still, and are careles, & let maie do as they list. It toucheth not helpe your common wealth, and therfore you are so wel contented to let al alone. The Lord encrease the giftes of his holy spirite in you, that from faith to faith you may grow continually, tyll that you be zealous as good King Dauid, to worke his wyl. If you know not how to re-
some

before the Queenes Maiestie.

for me this, or haue so litle counsell (as mans hart is blinded) that you can deuise no way, aske counsell at the mouth of the Lord, and his holy wyll shal be reuealed vnto you.

To reforme euyl Patrones, your Maiestie must strengthen your lawes, that they maye rule as wel hye as low. As Esdras said once, so may I say now: The handes of the Princes and Rulers are chiefe in this trespasse. If you wyl haue it amended, you must provide so that the highest may be afraide to offende. To keepe backe the ignozant from the Ministerie, whom God hath not called to suche a function, take away your authoritie from the Bishops: let them not thus at their pleasure make Ministers in their Closet, whom so euer it pleaseth them. To stop the inconueniencies that growe in the Ministerie by other, who say they are learned and can preach, and yet do not, that are as I sayd dum Dogs, and wil not bark, byde at the least their greedy appetites, pul out of their mouthes these poisoned bones, that they so greedely gnaw vpon. Take away Dispensations, Pluralities, Totquots, Nonresidences, & such other syns. Pull downe the court of Faculties, the Mother and Nurce of all suche abominations. I tell you this befoze God, that quickneth all thinges, and befoze our Lorde Iesus Christ,

F. J. that

Esdr. 9.2.

A Sermon preached

that shall iudge the quicke and the dead in his
appearaunce, and in his kingdome: amende
these horrible abuses, and the Worde is on
your right hand, you shall not be removed
for ever. Let these things alone, and God is
a righteous God, he will one day call you to
your reckoning. The God of all glory open
your eyes to see his hygh kyngdome, and en-
flame your hart to desire it.

The thirde thing that I sayde in this place
was to be noted, was of Dauid him selfe, how
faithfully he executed that wherunto he was
called. The Prophet sayth: He fed them in
the sinceritie of his hart, & guided them with
the discretion of his hands. An excellent ver-
tue, & meete for king Dauid, that was a man
according to the hart of God. He knew that
obedience was better then sacrifice, and that
Gods people were neuer better ruled, then
when their Princes brought into captiuitie
their owne vnderstanding, and in simplicitie
of hart were obedient onely to the willedoms
of God. He had to good experience of his owne
wilsonis, and had tried it often, how it made
him to rebell: therefore to please God effec-
tually, he walked in his simplicitie. O that
our Christian Princes had so great measure
of Gods holy spirit, how many and greuous
burthens should then be taken from vs, that
now

before the Queenes Maiesty.

now Christian eyes and eares can hardly be-
hold and heare. How many syns should be
extinct and buried, that nowayne polecye
doth maintaine and strengthen. The tyme
is past, and I wyll say no more.

The God of all mercy, and Father of all
consolation, inspire our harts with wysdome,
that we may walke before God in our owne
simplicitie. That what his holy woord hath
spoken, we may humblye heare, and reason
not agaynst it, because of our comon wealth.
Then shall we end these short and euyl daies
with gladnes: And when Christ shall appere
in glozy and Maiesty to iudge the quicke and
dead, we shall stande on the ryght hand in
the number of hys Elect, and heare that last
and happyest sentence that neuer shall be cal-
led backe againe: Come ye blessed of my Fa-
ther, and posses the kingdome which is pre-
pared for you from the beginning of the world.
The which time the Lord bying hastily upon
vs, enen for his sonnes sake Iesus Christ our
Saviour: to whom with the holy Ghost,
three persons and one God, be all ho-
nour and glozy both now
and ever. Amen.

(...)

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